

Practical application of Bhagavad-Gita

Sri Krishna says in Gita, ninth chapter; first verse: **My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.**

I am going to give you not only this Gyana but also Vigyana. Theoretical knowledge along with the realized knowledge or practical application of that knowledge by knowing which you will be completely relieved from all inauspicious things in the world. Most inauspicious thing which we have already discussed on the first day is Birth, old age, disease and death, miseries caused by body and mind, other living entities and natural disturbances.

Today what we shall be discussing is practical application. After you step out, you should have no confusion as to how to begin either today or tomorrow morning. How to continue on that information is going to be given today. Without this particular knowledge, all other knowledge is simply theoretical. It is just like, suppose you want to go to Delhi, you got ticket; you went to the platform but somehow missed the train. Then the whole process of going to station & buying the ticket etc. is useless. Or you go to the best doctor, get best medicine, lock it in the cupboard & lose the key.

It is very surprising that Krishna chose Arjuna to speak Bhagavad-Gita. It is very significant why specifically Krishna chose Arjuna to speak B.G. First and foremost thing is that Arjuna was a householder and ninety-nine point nine percent of population in general, are house holders. So Krishna wanted to show the whole world that this knowledge of B.G. that He is giving can be actually practically applied for, not simply for renunciants but it is applicable for people in all walks of life, including the house holders. People in general have two misconceptions. The first misconception is that spiritual life is a

retirement program. Some times children, when seriously start speaking about spirituality, we say, no, no, this is not the time for you. Now you enjoy life and later when your teeth have fallen, when your eyes cannot see anything, when your ears cannot hear anything, you have nothing better to do, then you can read B.G. Bhagavad- Gita tells us how to live life dynamically. At the fag end of your life, when five breaths are left, at that time, you read how to live life dynamically. That is one of the misconceptions. They think it is a retirement program.

The second misconception is that people are afraid of speaking about spirituality because they think that spiritual life is to give up everything. Therefore, they are very, very scared. They feel, not only if you read, but even if you keep Gita at home, you may be forced to give up everything. Then some renunciation comes in your heart and you will have to lose taste for everything of this life, you can not enjoy. But this is completely opposite to what Krishna is teaching in Gita. In fact at the beginning of Bhagavad-Gita, Arjuna wanted to renounce everything and go and beg. Arjuna says in Gita, second chapter; fifth verse: **It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.**

Rather than enjoying the kingdom after so much of warfare, so much of killing, I do not want to enjoy the kingdom. I would rather beg and live Krishna! I do not want to fight. And the whole B.G. was spoken to inspire Arjuna to go back to his profession. You are Kshatriya, you have to fight. It is amazing how people decide that it is other way around. This is the foolishness. This is because of so many mis-interpretations of Gita and having not heard from a proper source. This happens if we do not hear B.G. as Krishna himself recommends in B.G. So these two misconceptions must be driven out from our head. Number one that it is retirement plan, in fact Srimad Bhagavatam says at the age of five, this knowledge should be given,

so that I can live a very purposeful and perfect life. Krishna teaches us how to be in the world but not become of the world. The second thing is spiritual life does not mean to give up everything but to add Krishna to our life and Krishnite everything, that's all. You do not have to change your dress, you do not have to change your hair style, you do not have to change your situation like from house to the temple, you just have to change your consciousness. Sri Krishna says in Gita, eighth chapter; seventh verse:

Therefore, Arjuna, you should always think of me in the form of Krishna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to me and your mind and intelligence fixed on Me, you will attain Me without doubt.

Another very significant point, why Krishna chose Arjuna and especially why He chose to speak to him on a battle field. This is also very important. He could have spoken anywhere but why the battlefield. Because Arjuna was about to take a decision which meant life and death, not only for him but for sixty-four Crores of people and Arjuna was not a greedy fellow, just to enjoy some piece of land. He was a very, very compassionate man. He wanted to be happy and keep everyone happy. He did not want to enjoy something at the cost of lives, especially of his own people, very senior most whom he did not even think of giving a verbal fight, what to speak of fight of arrows. Arjuna was shattered. So Krishna wanted to tell us the importance of B.G. Who will take out time when he is in the process of most important decision making, in that peak hours of his business. Arjuna was a Kshatriya, he was about to engage in a battle which is his main business and this battle meant life and death, this was the most important and crucial decision he was about to make throughout his life and that time do you think a person will take time, solid one and half hours to spend on something if it is not useful. So much important person on such an important occasion, on such an important decision, would someone waste time? Here was a most important person, in a most important situation, about to take the most important decision in life which will affect the lives of millions of people and at that time, do you think

let us sit down on a mat and discuss Bhagavad-Gita? Would they have discussed Bhagavad-Gita if it was not important? That time Arjuna took solid one and half hours to discuss Gita. Can you imagine how important it is in our life?

All of us are in this situation. We are forced to a situation where if you take the decision not to do it, you will be miserable for rest of your life and if you take the decision to do it, you will be miserable for rest of your life. All of us fall into this Dharam-Sankat and Arjuna was in the same thing. He was a compassionate man, he did not want to fight but he knew if he did not fight, every time he looked at the open hairs of Dropadi, he will be miserable for rest of his life. And he knew if he fought and killed everyone and even got the kingdom of Hastinapur and thus the kingdom of the whole of the world, still he will be miserable because the whole kingdom will be tainted with the blood of his own relatives. So, both ways, damn if you do, damn if you don't. All of us, sometimes or the other come into this situation of life when if we do it, we are miserable and if we don't do it, we are miserable. This situation comes for a sincere straight hearted person who wants to live a simple life, who wants to live good life. The material world is designed in such a way that you cannot live like that, you have to take a decision. If you take a decision this way, you will be miserable and if you take that way, you will be miserable. For such people, this Gita is spoken. So it is very important why Krishna chose Arjuna. Number one he was a house holder so that he is a practical man for ninety-nine percent of the population. He wanted to show, it is meant for young people who want to live a dynamic life. Thirdly He wanted to show how important this message is without which you cannot live happy life and how one can perfect one's life, while executing whatever he is doing. That's the reason why Krishna spoke this Gita to Arjuna on the battle field just before very important battle was going to take place.

But some body may ask this question, all right, for Arjuna personally Krishna was there to guide. He spoke Gita, but what about us? How can we know what Krishna wants from us? He is not there to personally guide, He is

not our chariot driver, how do we know? But Krishna says in Gita, fourth chapter; second verse: **This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.**

This same knowledge has been transferred in an unbroken chain of disciplic succession and available to us even today. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder Acharya of this International Society for Krishna Consciousness, he was so merciful and compassionate to bring that same old message which was delivered to Arjuna five thousand years ago, As it is to all the sincere seekers of the truth within this world. Who want to live a life in this world without becoming of the world and achieve the perfection of life. If we approach this knowledge as Arjuna did then it is one hundred percent guaranteed that as Arjuna was completely satisfied and went back into his profession at the end of hearing the Gita, the same effects even we can feel if we hear it from the right source. And by Srila Prabhupada's mercy, the same message with the same potency is made available to us even today if we are in the right consciousness to receive it.

Every organization may say that what they are saying is correct. How are we to judge who is right, who is not because there are so many, about six hundred versions of B.G. available. Translations are more or less the same but when you read the purports, you reach some different conclusion all together. So it is very important to know as to whether we are hearing from the right source. So how do we even know that actually a person is speaking is from right source? The test is very simple. Suppose in Bombay, electricity is generated at Chembur. Right now here, we have a plug point. There are so many plug points. How do you know whether all the plug points are connected to the original generator at Chembur or not? Electricity is generated there, from there it is transferred by big wires and the poles are supporting it and the wire comes right in front of building here, from there a connection is brought and it is connected to plug point. Now suppose there

are ten plug points but you don't know, nine are not connected and one is connected. So they all look alike. They seem alike but how do you know which one is connected and which one is not connected. Simple test, you put test lamp, if it lights up, it is connected otherwise not. The main original generator is compared to Lord Sri Krishna who gave this message and that wire is compared to unbroken message. If you cut the wire you wouldn't get it here. So the message must be carried, the wire must not be cut anywhere, it must be coming and the poles that support the wire are compared to great Acharyas who have simply handed over the message as it is without any concoction and in this way it has come and made available right here for our benefit through these plug points. So these plug points are like Sadhus or Gurus. All will look alike but how do you know who is a Guru.

Just because my Guru has a long beard and beautiful hair, therefore he is a guru. My Guru has gone to Himalayas and performed tapasya for so many years and sometimes he can rise in the air, is that the reason why I should consider him a guru. My Guru Maharaj is so literate, he only speaks in Sanskrit, in fact he sneezes also in Sanskrit, is that the qualification? What is the qualification of a bona-fide spiritual master? He presents the message as it is without any concoction, addition and deletion. That is the first thing and that is called Parampara and if you hear a person in parampara, what is the proof? The proof is, there is a change in our heart and there is a change in our life. If there is no change of heart and if there is no change in life, then you are sure, you have not heard from a proper source. The judgment is, not the amount of public he attracts. Some times hundreds, thousands or lacs of people attend, most of the time it is simply a pious entertainment. Instead of some Tamo-guna entertainment in the bars and discos, instead of some Rajo-guna entertainment in Television or Video, some people want pious entertainment, that is Sattav-guna entertainment, therefore they attend Satsang programs and many a times there are so much tears flowing because these people speak so nicely, so nice katha, so sweet and people have been going to these Kathas for years, years.... and years. But generally none of these people teach how miserable this existence is. How birth, old age,

disease and death is right around the corner, because if you start this, no one will come. Nobody wants to hear these things, they just want to hear Raas-Lila, because they think I am Krishna and all these are Gopis. So there may be tears, there may be voluble fantastic speakers, but look at yourself, how is your heart becoming purified? How is my life becoming purified? If there is no purification, what is the point, it is all useless and it is all simply pious entertainment, nice entertainment, that's all. Therefore, the first proof is that there is change in our heart. There must be a change in our life style otherwise it's all useless. So a Guru must fix himself in devotional service of the God. Not only is he speaking but he himself is also perfectly fixed in devotional service to the Lord.

Arjuna approached Sri Krishna and says in Gita, second chapter; seventh verse: **Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.**

First chapter Arjuna spoke, Krishna did not speak but when Arjuna surrendered to Krishna, then only Krishna started speaking. So until you surrender, you cannot understand. But simply surrender does not mean, whatever you say, I will follow, no, you must enquire, Gurudev you are saying like this but I would like to know, how it is like this, because I see that it is not like this. Like, when Krishna said, I gave it to the Sun-god Vivasvan then Arjuna addressed, Krishna! you are of my own age and you are telling me, forty millions of years ago, you gave this knowledge to Sun-god, but Sun-god is senior to you by birth. Can you please enlighten me how you spoke to Sun-god millions of years ago? He enquired, not that achchha, achchha, you were telling like this, O.K, I don't know, you told therefore I accept. No, not like that, he enquired with submissive enquiry and thirdly, sevayā. Sevayā means direct service, not only menial humble service but sincerely wanting to put to practice what we have heard. It is not that humbly you are enquiring, getting through one ear and going out from other ear,

thank you very much and once you walk out of this place, finish. Maza-a-gaya, bahut ananda aiya. But what is the use, we should sincerely put to practice what we have heard, otherwise all useless, so Pranipatena, pariprasnena sevaya. We should be humble, we must submissively enquire and must sincerely to the best of our ability, put to practice what we have heard, otherwise all useless. So these are the qualifications of a Guru and disciple.

So these great Acharyas, what is the contribution of these great Acharyas? The contributions are, they established True temples. This temple is not simply a big building where a lot of worship is going on, but real temple is an institute of higher education where people are systematically, scientifically, step by step made to understand, who they are, who God is, what is their relationship and how to establish that lost relationship with the Lord. Just like in an institution of education from K.G A,B,C,D... till you perfect your education, systematically, scientifically, step by step they are trained, slowly, slowly so that you achieve the perfection. Not that first day it said, you don't understand, then get out from here, you have no qualification, out, no. That is a temple. Unfortunately today's temples are disappointment. You go, ring the bell, anything you touch, hundred eleven Rupees, fifty-one, eleven. You get miserable. When you come out of it, you may never go again. People are after you, unfortunately that is the nature of this material world and therefore no one wants to go to the temples. You come back more miserable than before. That's the unfortunate situation. Or you go, ring the bell put some donation and you have a yellow around your head, I am very pious fellow, but there is no transformation of the heart.

Real temple means, it is like a Spiritual Hospital. Now, when do you consider a visit to the hospital successful? Suppose you go to a hospital, how would you rate your visit to a hospital a success? When you come out of hospital, you should have at least four informations. What are these four informations? Number one, you should know what is the diagnosis of your

disease? If you don't know what your diagnosis is, what is the point of visiting a hospital? You are better off even without going to hospital. You should know what exactly is your problem? What is my disease? Number two; you should know exactly what caused the disease so that you make sure that never in future, you get that disease. Number three, you should know the line of treatment. Now I have got the disease and this has caused it, but how to get out of this situation. Number four, you have the proper medicine in your hand. So until and unless you have these four informations, going to the hospital and coming out is useless. Similarly going to a temple is useless, if when you come out of the temple, you don't have these four informations. Number one, we should know what is the disease? Our disease is our material body. We are not the body, we are the soul and now this soul has got a body, this is the disease. People think this is the solution. But when we go to a temple, we are told this body is a disease, you have to get rid of this disease. Number two what caused the disease? Sri Krishna says in Gita, seventh chapter; twenty-seventh verse: **O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.**

The cause of the disease is that we are envious of the lord. We are jealous, we want to become God, we want to become controllers, we want to become proprietors, we want to become enjoyers, and we want to become the creators. But we can't. Sri Krishna says in Gita, third chapter; twenty-seventh verse: **The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.**

Out of foolish false ego, we think we are the controllers, proprietors, enjoyers and creators but we are not. So this has caused. The moment we want to become Krishna, we want to become God and this has caused the disease. And what is the treatment? Sri Krishna says in Gita, eighteenth chapter; sixty-sixth verse: **Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.**

Abandon all varieties of concocted religions that you have got and simply surrender unto Me. If you want to surrender, how you can surrender to enemy? To realize that Krishna is our true friend, and then we surrender to him. Sri Krishna says in Gita, ninth chapter; seventeenth verse: **I am the father of this universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and the syllable OM. I am also the Rig, the Sama and the Yajur Vedas.**

He is our father, He is our mother, He is our grandfather, He is our friend, He is our master, He is our lover, and He is everything to us. Knowing this when we surrender to Him that is the end of disease. And what is the medicine?

In this Kali-yuga, chanting of the holy name of the God, chanting of the holy name of the God, chanting of the holy name of the God is the only way to deliver; there is no other way, no other way, no other way.

This is the real temple and if this information is given at any place, that place is a temple. Temple does not simply mean, where you ring the bell and you have Deity. Wherever this knowledge is being imparted, that place is most worshipable and there the Lord is present. Because wherever the devotees are, the lord is present and wherever Lord is present, devotees are.

Now the question comes is that what is the purpose of a temple? Very important, when you go to a temple what should it teach? The first thing it should teach is the importance of association of devotees. It is said in the scriptures: associate with devotees all scriptures are imploring us, begging us, why? because even if you associate with a Sadhu for one twelfth of a second, you achieve the perfection of your life. Therefore, associating with Sadhus is very important. So the temple teaches us to associate with devotees.

Now question arises, who is a Sadhu? One who is in a very nice saffron color clothes or who has nice shaven head, shinning or a long beautiful beard or one who speaks in Sanskrit or a fantastic beautiful hypnotizing talk, is it the qualification of a Sadhu? No, it is described by Kapilmuni in the S.B. as to what are the qualifications of a Sadhu. He tells to mother Devahuti: **The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.**

So many qualifications he gives. The first qualification of a Sadhu is he is a very tolerant person, very tolerant. Why does, because what the Sadhu speaks, people don't like to hear. So Sadhu has to tolerate. When he tries to preach, people throw stones. After his death, they take all the stones and build a statue out of it, then worship him, that's all. So a Sadhu has to tolerate because message that he is giving is not generally liked by people. Sadhu means one who cuts the material attachments. So people don't like to hear. You go to a doctor and he says don't do this, don't do this,.... I know it and therefore, I avoid going to doctor. So Sadhu is a spiritual doctor but he must speak. He has to speak whether people hear or not, he cannot compromise, but he goes on and therefore, he has to tolerate.

Why is he so tolerant? Because he is very merciful. Only a merciful person can tolerate all nonsense of people and still go on. In Upanishad, there is a beautiful story. Once there was a man standing near a river and he saw that a scorpion was drowning in the river. So immediately, this man picked up the scorpion in the hand. The moment he picked up, the scorpion bit him and as we have already discussed, pain of biting of a scorpion is so intense that it immediately slipped from his hand and fell into the water. So again this person picked up, again scorpion bit him, again.....Another man was watching and he asked this person, I tell you, you are fool. You are risking your life, why are you trying to pick that scorpion which is continuously biting you. The first man says, no, I am learning one very important lesson from this scorpion. Look at this scorpion, the scorpion knows that it is going to die

but still it does not give up its nature and what is the nature of scorpion, anyone who comes near, bite. So even at the cost of his life, he is not going to give up his nature, so how can I give up my nature of trying to save it, even at the cost of my life.

We find, just because Jesus Christ spoke a little, he was crucified and what he was praying? My Lord, forgive them for they don't know what they do. He continued even to preach to those people who actually crucified him. In the history, five hundred years ago, one of the servants of Sri Chaitanya Mahaprabhu named Haridas Thakur, just because he was preaching about the name of the Lord, he was beaten up in twenty-two market places with huge sticks, by big bullies, by powerful people. Morning to evening he was dragged and no one had survived even by beating in two market places. But when Haridas Thakur realized that my living is causing them problem, then he gave up the body but he came back of course. So that is the nature of a Sadhu.

Why he tolerates because he is merciful. Why is he merciful, what is the reason that he is so merciful, because he is well wisher of not only in India, not only human beings but of all the different species of life, in eighty-four lacs species of life. He is well wisher of all the living entities because he understands that every living entity is a part of Krishna, he is a son of Krishna.

Therefore, he sees with that vision every living entity, whoever can get the benefit of this, I will give. And therefore, he has no enemies. People may see him an enemy, but he does not consider them, just like Yudhishter Maharaja was called Ajatshatru. Duryodhana gave him so much trouble but when Gandharvas were beating Duryodhana, he was saved and brought and Yudhishter said, no, no leave him, after all he is over own person.

And santah (peaceful), he is like an ocean. Whether in winter, in summer or in rainy season, rivers are flowing in, small streams are flowing in but he neither rises nor goes down. It is always the same under all circumstances.

His devotion to the God and his mission never disturbs. He goes on whether somebody is praising him or somebody is despising him, somebody is honoring him or somebody is dishonoring him, whether he is happy or whether he is miserable, whether there is heat or whether there is cold, the mission should go on and his loving service to Krishna should go on. And sadhavaḥ (abiding by scriptures), sadhavaḥ means he is walking scripture, his works, his thoughts and his actions are as per scriptures, so just by looking at him, hearing him and understanding him, you know what the scriptures are. You don't even have to read the scriptures. Just by looking at such a person, you know what the scriptures are. And sadhu, he has all the good qualities that are found in devatas. He does not have to develop qualities, because he loves God and all living entities, automatically all good qualities manifest in that personality. Such a person is a Sadhu and if you find him, wherever you find him, associate with that person. Do not see, what kind of robes he has, do not see what kind of dress he has, do not see what language he speaks, do not see which country he is coming from, but if you find these qualities in a person, run, make best use of the association of such a person, he is a Sadhu.

So in this way, temples should teach us the importance of Sadhusanga and more important than Sadhusanga is, a temple should also teach us the importance of dangers of materialistic association. We have discussed what does materialistic mean. Materialistic means people who think matter is all in all, this body is all in all, just enjoy life as long as body is there, that's all. Don't worry about next life, soul etc. So such person's association must be very carefully avoided. Why, because you become what you associate with. Shakespeare said, tell me who your friends are and I tell you who you are. So it is very important what kind of friends we have, what kind of associates we have. The mothers are very careful, where they send their children, to which school, what kind of association he is getting? Why, because they know, whoever they associate with that kind of mentality they will develop. So therefore, it is very important to avoid materialistic association. If you associate with fire, you become hot, if you associate with refrigerator, you

become cold. So it is very important with whom you associate. So association of devotees is important but more important than that is to avoid association of non-devotees or materialistic persons whose goal of life is enjoy this world, you are the body, the goal of life is to enjoy the body, engage in sense gratification.

It is very difficult, because this whole world is full of that. What does association mean? You don't have to reveal your heart to such a person. When you are going out and meeting these people oh! Very nice, hallo, thank you, good morning, goodbye but don't reveal your heart. Associating means revealing ourselves or asking, what do you think I should be doing in my life? Then he will say you are wasting your life, what are you doing? enjoy life, come, I will tell you what to do. You should never reveal your heart to people who have no faith in God that is who are materialistic people.

Unfortunately, in Kali-yuga, don't think materialistic association is outside the house. By the potency of Kali-yuga, all the association of materialistic people, all over the world is made available in your own home, just at the press of one button. If an enemy comes and knocks at the door and says, I am your enemy, I am going to kill you, murder you, open the door. Then he should be respected. At least he is frank. But worst enemy is one who comes as friend. I am your friend, please open the door, please open your heart to me, then not only you call him inside, you give him the most prized position in our home, beautiful altar we make and whole family and friends, we serve him hours and hours together a day. It is one eyed guru, the Television. Of course earlier when Television came, it was very innocent looking, National T.V., national network, only two hours and so boring that no one wanted to watch, it was best. But now, this one eyed Guru has become so powerful, it is like Ravana. First it came in the form of a Sadhu but after gaining the heart of Sita, came inside and revealed his ten heads and twenty hands. Similarly it first came as Black & white, then got colored and then Z, M and what not, twenty four hours a day, you want it, I will supply it. What you want? you want blue movie, black movie, red movie,

white movie, whatever you want, at your door step. You want sports, twenty-four hours sports and all of it available at just press of a button. And then we start thinking, why my little angel like child is behaving like a demon. Because my dear friend, you have invited the greatest materialistic demon, Ravana in your home and then you are thinking, why my child is acting like son of Ravana. Simply, because you are, what you associate with. What is this Television, every moment they stop and some advertisement? You are the body, eat this and be happy, drink this and be happy. This and be happy, go out and enjoy. Ah! I love this mummy, I also want that. By paying so much money we have brought this demon in our house and kept it at most prominent place. So it is very important that temple teaches us importance of the danger of materialistic association. Materialistic association does not simply mean people, but people who are attached to sense gratification. You don't have this, oh! Really, then your life is waste, struggle to get that. This is the situation.

And the third thing is that the temple should teach us the importance of accepting the guidance of a Guru. We have already discussed who is a Guru. Guru means a person who is a transparent via-media of the Lord. He is not God, but he is representative of the God, who repeats the message of the Lord as it is and makes it accessible.

So until and unless we understand the importance of devotees, the danger of materialistic association and acceptance of the guidance of a Guru, it is very, very difficult to advance.

By the way, there are three dangers of T.V. Number one, the influence of T.V. on children. They become violent, aggressive behaviour of children increases because they see so many violent acts. Secondly, they become desensitize. Then they become desensitize to any aggressive behaviour. Thirdly, some of them become very fearful. They think it can happen to them any time.

When we accept the guidance of a guru, what does a guru teach? What should a guru be actually teaching us? He teaches us how one can be Krishna Conscious in family life. How can one be God conscious in family life? Because as we have already discussed, ninety-nine point nine percent people are family people, so how can we become God conscious living in a family. First and foremost thing to realize is what is the purpose of a family? It is described in S.B. Rishabhdeva instructs his hundred sons headed by Bharat Maharaj. He says, **One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.**

That you are unfit to be a Guru, you are unfit to be a father, you are unfit to be a mother, unfit to be a relative, unfit to be a devata, unfit to be a husband, until and unless, you deliver your dependents from the cycle of birth and death.

The first responsibility of a family man is how to deliver our dependents from the cycle of birth and death. Give him such knowledge that he will never have to take birth again in this material world. This is the first and foremost responsibility. Generally people think, I have given my child the best convent education, I have given my child best boy or girl for marriage, now he is married, I have given him best flat in Mumbai, I have given him the best car available in the market and I have somehow made sure that he has got a best job, my responsibility is over. But you have provided everything for his material needs which even cats and dogs provide. They provide best nests, best food and best of everything. But as a human being what have we done? The first and foremost responsibility is we should give our children, punnam narak traite iti putra. A son can actually deliver all the generations from the cycle of birth and death if he is given this knowledge. That is the purpose of human form of life. Unfortunately no one realizes this. They think that they have given best material facility, finish, their responsibility is over. Somehow or other we must strive to see that children or our dependants, they become Krishna Conscious. Guru teaches us how to become responsible father,

responsible mother, responsible relative, responsible brother and responsible sister, whatever. We should become responsible and responsibility means, not just giving the sense gratification and attending to their needs only. One must provide of course but side by side, we should give them this God consciousness, this knowledge by which he does not have to take birth again. That is the first and foremost responsibility. If that you execute and other responsibility you somehow could not do properly, don't worry. But if you did all other responsibilities but this responsibility you did not do, it is all waste. That's what the scriptures say.

The second thing that a Guru teaches, not just be responsible parent or relative but also to strictly follow the four regulatory principles, namely, no meat eating, no intoxication, no illicit sex and no gambling. We have already discussed. Why all this must be followed because dharma stands on four pillars; mercy, truthfulness, cleanliness and austerity.

No meat eating. Mercy within our heart is lost when just for the satisfaction of our tongue, we are ready to cut the throat of another animal and therefore, devotees in this movement avoid eating meat. What to speak of meat, even eggs, even vegetarian eggs and the British eggs they call, because it is dirty food. It is actually menstrual discharge of chicken, it is considered very dirty and we don't take that. But unfortunately, all the advertisements say that without them you can't survive. This onion and garlic also come under meat eating.

No intoxication. All sort of intoxication, not only hard liquors, beers, even light things like coffee & tea are considered to be avoided by devotees. Why? not that coffee or tea are very sinful but it is disadvantageous, including onions and garlic. These are not sinful but these are disadvantageous because they increase the mode of passion and ignorance. And intoxicants, because already we are intoxicated, thinking that we are the body and in intoxicated state we do not know who we are? so we think, we are the body. So already we are intoxicated. This adds to the intoxication, all type of pan-

parags, pan-masalas, coffee and tea, these are all addictions. You get addicted to these and you say that without this my morning cannot begin.

No illicit sex outside that of the sanctified relationship of marriage.

And **no gambling** of any sort because gambling makes the mind whimsical. If it is Krishna's property, how can you gamble Krishna's property? Therefore, these are considered completely disadvantageous and considered actually sinful.

If you want to advance in Krishna Consciousness, then you should try to avoid. Somebody may say, up till now whatever you said is O.K. but this is too much. You are going too much. But right now if you are not following anyone of the four or all the four, don't worry. What we are going to speak is the positive part. Just take up the positive part and the negative things will go away on their own. You don't have to worry, you don't get disheartened. The process of chanting is so potent, before you give up coffee, coffee will give you up. So, it is amazing, you don't have to give up all these things, just start chanting and they will give you up.

Moral & spiritual honesty and charity. As house holder especially and generally for everyone, in all Ashrams of life, it is important that there be moral and spiritual honesty. What is moral and spiritual honesty? Sometimes people ask this question, how to live morally in this world? Even if you want, others wouldn't let you. So it is very important to understand what is real morality, what is real honesty. If we are moral and honest to Krishna, that is the most important thing. Real morality Sanjay says in the end of Gita, eighteenth chapter; seventy-eighth verse: **Wherever there is Krishna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.**

If you are living a pure and simple life as per the instructions of the Lord and doing the needful to survive in the society, do not worry, Krishna will take care of the rest. Just as Arjuna was actually killing people, murdering people, but he was doing it at the instructions of Krishna.

For a higher principle, a lower principle can be given up. And the highest principle is, living as per Krishna's instructions. Otherwise you may be a very moral person, paying your taxes perfectly, exactly doing everything but you are a thief if you are not a devotee of Krishna and if you are not living a pure and simple life according to Krishna's instructions. You may say what is this nonsense, but this is what it is. I will give you an example. Once there were four thieves. They entered a big Jamidar's house and they looted every thing and then they came out of the house and ran into a jungle. After going into the jungle, they opened the booty and one thief told to the other thieves, now let us share the booty honestly amongst ourselves. So whatever is there, honestly four shares we will make and take. But what is this honesty? honesty among thieves. First of all it is stolen property, then you say let us honestly divide. Where is the honesty there? So Krishna says in Gita that everything belongs to him, our body, our home, everything.

The Lord's proprietorship over everything within the universe is confirmed in the seventh chapter of Gita. Sri Krishna says in Gita, seventh chapter; fourth verse: **Earth, water, fire, air, ether, mind, intelligence and false ego — all together these eight constitute My separated material energies.**

Sri Krishna further says in Gita, seventh chapter; fifth verse: **Besides these, O mighty- armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.**

Both of these energies or prakrits are emanations from the Lord and ultimately He is the controller of everything that exists. There is nothing in the universe that does not belong either to the para or the apara prakriti; therefore everything is the property of the Supreme Being.

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore, accept only those things necessary for himself, which are set aside as his quota and one should not accept other things, knowing well to whom they belong.

The moment we try to enjoy according to the way we want to, we are already thieves. Then you may pay taxes to the Government perfectly but then what is it, you are a thief. What I am saying is, the first and foremost principle is, the highest principle of morality is satisfying Krishna. If Krishna is not satisfied, it is nothing. Morality is the standard of activity by which the Supreme authority is satisfied, this is the definition of morality. If He is satisfied, don't worry whether others are satisfied or not. Krishna should be satisfied. I can tell you why for a higher principle; a lower principle can be given up.

Once there was a Rishi by name Kaushik and he went to the banks of Ganges and took a vow, I will never tell lie again, because telling lie is immoral and he sat down for meditation. As he was sitting down in meditation, a man came running and hid in his hermitage and behind him, three dacoits came running. They asked Kaushik, dear sage, have you seen a traveler coming here. Did you see him; did you know where he is. Kaushik was caught in Dharma- sankat. What to do now? If I say, yes he is in the hut, an innocent life will be killed, but if I say no, my principle of not telling lie will be broken. So far a higher principle, a lower principle can be given up and it is not immorality. To tell a lie is bad but suppose your child has typhoid and father tells child this is sweet medicine, this is lollypop, open your mouth and as soon as he opens the mouth, father drops medicine inside and child says, you

lied to me, actually it was not sweet, it was very bitter. I don't care whether I told a lie but you have survived is more important to me. So it is not what you do, but why you do what you are doing is important. Your intention is actually to satisfy the supreme authority for the highest principle.

As far as possible, you should see that all lower and higher principles go side by side, but if they contradict, then you have to think. Sometimes, the laws of the state and laws of the God contradict. Then you have to make the choice. For example, today in India, ten people have come together and said, abortion is legal. But in the eyes of God, abortion is always, was always and will always continue to be illegal and murder. Suppose in this assembly we decide two plus two is three and half, does it become three and half? Morality of this world keeps on changing. What was moral five hundred years ago may be immoral today. This morality is ever-changing. Gita speaks of standard morality. This is immortal. If you live by that, don't worry, Krishna says, by chance in executing my wish, by chance if you do the needful, I will take care of you, don't worry. But your intentions must be pure as per the instructions of the higher authority. So that is moral and spiritual honesty. That means live a pure life, a simple life, satisfying to Krishna, then don't worry whether others are satisfied or not.

Charity is very important because knowingly or unknowingly in the process of earning wealth, a lot of sinful reactions are accumulated, therefore, Sri Krishna says in Gita, eighteenth chapter; fifth verse: **Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls.**

Performing yagya, daan and tapasya one must do at every stage of life. Never one should give up charity, performing sacrifice and tapasya. These three things should never be given up.

Now what is this charity? Krishna says in Srimad Bhagavad-Gita, there are three kinds of charities. These are charity in the mode of ignorance or tam-

guna, charity in the mode of passion or rajo-guna and charity in mode of goodness or Sattav-guna.

Charity in the mode of Ignorance means, giving the wrong thing to the wrong person at the wrong place at the wrong time with wrong motive. This is called charity in the mode of ignorance. Example is, right near the temple, there is a huge bar and restaurant. It was eleven thirty at night. As I was passing, the bar door opened and a huge man with six feet height came out like a drunken elephant. He just walked out and suddenly a beggar came in front of him and asked for money. So this man pulled out a quarter bottle and said lei tu bhi kya yaad karega. This is charity in the mode of ignorance; giving wrong thing, at the wrong place, that is near the temple at wrong time, that is eleven thirty at night and with wrong motivation, that is I am going to hell, you also come to accompany me. Of course, he was giving charity. It is better than nothing, but this is not best. Sri Krishna says in Gita, seventeenth chapter; twenty-second verse: **charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance.**

Then there is charity in the mode of passion. It means giving the right thing, to the right person, at right place, at right time with a wrong motive. Wrong motive could be for my own benefit. Sometimes we give so that in future, it is beneficial for us, or it could be that the whole world knows, how great I am, how charitable I am. Without me, how these people can survive. Sri Krishna says in Gita, seventeenth chapter; twenty-first verse: **charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.**

But Jesus says; if right hand gives, left hand should not know, that is charity in the mode of goodness. Charity in the mode of goodness, sattav-guna is as Sri Krishna says in Gita, seventeenth chapter; twentieth verse: **Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.**

According to time, place and circumstances, you are giving the right thing to the right person, at right place, at right time with the right motive. What is that motive? that I am not a great soul, doing great benefit to humanity at large, but it is my duty, for my own purification and the person who is receiving is showing a great mercy by accepting it. If in this mood it is given then it is in the mode of goodness. But whether you give charity in the mode of goodness, passion or ignorance, everything binds you. Charity in the mode of ignorance binds you with iron chain, in the mode of passion with silver chain and in the mode of goodness binds you with golden chain.

Therefore, in case you are in anyone of these, no problem, continue to do it. But there is another form of charity which is the best charity that you can do and that is which is beyond three modes of nature and that is **transcendental charity**.

What is this transcendental charity? Transcendental charity is that charity by which you are giving Krishna to others. In this connection, there is one small incident which will make the understanding of transcendental charity very clear. There was once a man in Pune, his name was Mr. Malhotra. He was driving Srila Prabhupada. This person was a very pious person and he would drive any sadhu who came around the city and he would take him to various programs. So once this Mr. Malhotra asked Srila Prabhupada a very, very important question that I am sure you may have asked before or may be asking now or will ask in future.

He asked Srila Prabhupada, Swamiji, this is 1972 or around that time when this Bombay temple, huge marvel temple Sri Sri Radha Raas Behari Temple was being constructed. He asked this question, he said, so many people are dying of hunger, so many people are without clothes on the streets, so many people are dying of diseases, you Swamiji! are constructing a temple for the Lord with beautiful marvel. Lacs and lacs and Crores of rupees, you are spending on marvel temple, do you think, Krishna needs that temple? Does Krishna says in Gita, construct for Me huge beautiful temple.

Why can't you use it to feed the poor? Why can't you use it to address the needy, give medicines to the sick, what is the necessity of building this huge mansion, after all Krishna is served by Lakshamis, why does He need it. I think you should use it for the benefit of these people who are miserable. I am sure all of you must have come across this question. But just listen to what Srila Prabhupada replies.

Srila Prabhupada said to Mr. Malhotra, suppose you go to a very, very rich man's house and stay with him in his house for say a week. Dine with him, with his family members, children wife etc. and then you come back to your own house and after a month, suppose you are driving a car and happen to see the son of that rich man on the street in a very disturbed condition, clothed in a very bad way, very hungry, walking down the street with very, very disturbed mind, miserable situation. He asks Mr. Malhotra what you think you will do. May be you will react in three different ways.

Firstly, you may say, it is his karma what to do ? You drive off. This is one reaction. The second reaction could be, Oh! You stop the car and say, are not you the son of so and so that rich man but you seem to be very hungry and very ill clothed. You pull out thousand rupees and give him and say, please get some food, get some dress for yourself and then you drive off. This is the second response.

He told Mr. Malhotra that there could be a third response and he said, you could stop the car and say aren't you son of so and so, a rich man, whom I know, he is a rich man, come, come, sit in my car. You make him sit in your car, drive him to your house, feed him nicely, dress him nicely, let him be in your house for two-three days. After two- three days, one day you sit with him and in a gentle nice way ask him, why you came away from your home. Your father is a rich man, also he is very nice person, he is such a lovable person and I think there is some misunderstanding between you and your father. He is a nice person and you are also a nice person, but now you should get this misunderstanding removed and in this way, slowly and slowly,

talk to him and remove that misunderstanding. Then Srila Prabhupada told Mr. Malhotra, after removing his misunderstanding, you pick- up the phone and ring up the rich father and say, your son is there in my house. You don't have to take him to rich man's house, the rich man will come and pick-up his son and take him back. And once he goes back to his home, then his food problem, his clothing problem and every other problem is solved. If you are a millionaire then your hundred rupees problem or thousand rupees problem is solved automatically.

Then he told Mr. Malhotra, this is what the temple is meant for. He said all the people throughout the world whether they are rich or poor, everyone is miserable, everyone is poor. Some are poor at heart, some are poor in pocket but everyone is poor. Anyone who does not have connection with his Supreme Father, Bhagawan is a miserable man on footpath. Some are suffering in a very rich condition, some are suffering in a poor condition, but everyone is suffering conditioned soul and therefore, this temple is meant for that. He said, Mr. Malhotra, this is like our home where I get all the conditioned souls, some are rich, some are poor, some are white, some are black, some are women, men, old, young, whoever they are, everyone can be brought to this place and introduced to their Supreme Father. Here is your Father, you are lost son. You have a misunderstanding with your real Father who is a millionaire who wants you back, why have you walked away from your home? Please go back to Him and all your problems will be solved and your sufferings in this material world like picking up some garbage will be solved. He said, this is real compassion & Mr. Malhotra, this whole temple is being built for this one purpose so that all the entities throughout the world can come and take shelter of their own most lovable Supreme Father, who wants them back, to give them everything and then all your tiny problems are solved.

But then one may ask a question, all right, you construct an ordinary house why a marvel home? Why such a big home? Is it necessary that father's home should be so big? Srila Prabhupada said, I can live under a tree

and preach the same message but do you think people will come and meet me under the tree. If I say so and so Swamiji is sitting under one tree in Vile Parle, do you think people will be attracted to come? Very few, no one will care.

Transcendental charity means, how to give in such a way that somehow or the other, that person is getting Krishna. You want to give food, give food but let that food be Prasad, offer to the Lord and give that food in charity. Even if a person is giving something in return, you tell him, it is Krishna's mercy, I am not the giver, it is Krishna's mercy, only you take it. One can give this charity by four means; one can give one's life to give Krishna to others. If you cannot give your life, you can give your money, if you are not in a position to give money; you use intelligence and give this message of B.G. to others. Even if you do not have intelligence to even give understanding of this message of B.G. to others, at least speak about it. Like this, you may say, I know Hare Krishna Temple, very nice, go and visit that and understand that philosophy, it seems to be very good. Even a word of appreciation before others is actually a plus point. Somehow or other, then everything else is taken care of. So directly or indirectly, Krishna also says in Twelfth Chapter. If you cannot do this, do this, if you cannot do this do this, if you can not do this, at least do this dear. Tell others about Krishna. So in this way, this is the greatest charity one can do. Some how or other give Krishna to others.

Some one may say oh! Prabhuji, you are living in the temple, for you chanting Hare Krishna Hare Rama, no problem, but what about us, we are family members. We have occupation, we have our family, children, they have to go to school, we have to do all of this, how can I become spiritual, I have no time. It is big problem of twentieth century, no time. So the spiritual master teaches us, how to dovetail our occupation, whatever we are doing, in devotional service. He gives us a secret and what is that secret? Make your home into a temple, very simple. If you make your home into a temple then all the activities are spiritual activities. Because what's happening in temple?

All the activities which are happening in temple are spiritual activities. So, how to make our home a temple? For that we have to understand what is a temple?

A temple does not simply mean a building because every building is made up of the same. A temple is also made up of bricks, concrete and stones, fans, tube-lights and things like this and a home is also made up like this. What makes the difference between a temple and an ordinary home? How do you recognize from a distance, whether a building is a home or a temple? First and foremost thing, you see on top, there may be a charka, or a flag. What does this flag indicate? On top of a building this indicates that this building belongs to the Lord. He is the master of this building and all the property within this building is His property. All the people who are serving are his servants and all the activities which are going on are according to His directions or for His satisfaction. That is the meaning of flag on top. Just like if you go to Vidhan-Sabha building at New Delhi, on top is a tri-color flag. What does it mean? that means, this building belongs to the Government, the whole property inside the building belongs to the Government; all the people who are serving are Government Servants and all activities that go on, the ultimate beneficiary of all that activities is the Government. That is what the flag represents on top of the building.

So if you want to make your home a temple, very simple, put a flag at least. Unfortunately any home you go, there is one flag and that is aluminum flag, some round flag, some different color flag. That is Antenna. That flag on the home means, this is master of the house, every one is his servant, everyone is belonging to him, we all are staying in this house to serve him, day in and day out, day and night, twenty four hours a day. If you can at least remove that flag and put a saffron flag that is a great achievement to begin with. But it is not all and all. Simply putting a flag is not enough. This is simply to indicate that actually this home belongs to the Lord.

So, how to transfer our home into a temple? it is very simple. Make the Lord the head of the house and that house is a temple. How do we make the Lord the master of the house? That is by inviting Him to come and reside permanently in our house. Therefore, the first thing that we do in trying to establish a temple is, make a nice place for the Lord in our homes and invite the Lord. One may ask, what is the necessity? From my heart I am always worshipping Krishna. That is simply cheating ourselves. If you want to show Krishna that you really need business, call Him and ask Him to reside in your home. When you give a place in your home to the Lord, you are showing to the Lord that you are having a place in your heart, because until and unless you have a place for a person in your heart, there is no place for that person in your home. You will never give entrance to your enemy in your home because he has no place in your heart. So, actually inviting the Lord to your home means, you have a place for Him in your heart. So this is the first thing we should do. And what kind of a place you should choose? You should try to give the best possible place.

Once I visited a big office, huge office. Owner said, this is Krishna's office. I asked where is Krishna here? He said go down. There was a table, there were so many drawers. The last drawer he pulled out. You see He is there. The whole room is yours and the Owner, where is he sitting? in the last drawer, in the corner of the go-down. Of course, that is better than not having Lord anywhere. But he is Lord of the house; therefore, He should be given a nice, clean, prominent place. A nice suitable place which is convenient, where one can worship etc. Actually ideally, in Vedic times, there would be an exclusive room for the Lord. If you cannot afford it, at least give a nice clean place. It should be at least clean, always kept clean and then establish and worship nicely.

So how do we worship? Number one is establishing an Altar. After that, first thing we do is offering food. So from now onward what I am speaking is practically you can do when you go home. This, any one of you can do, very simple.

First of all, establish an altar, a beautiful place for the Lord in your home and then offering food, because He is the master of the house. He should receive the food first like whoever is the bread-winner or head of the house. It is not that we cook and everyone eats, all the servants eat and after the servants eat and whatever is left, dear master, whatever is left is yours. Do we do that? No. The first and foremost thing is, my Lord, you are the master of the house, you eat and your remnants we will eat. Therefore, the first thing that we do after establishing the altar is offering of food. We should actually feed Him nicely for our own benefit. Don't think that by offering the Lord, you are doing a great favor to Him. No, but just by this offering of food, the Lord is pleased. Just like suppose, there is a father, he has a lot of money in his pocket and the five year old son comes, takes the money from the father's pocket, say two rupees and then goes in to the market and buys a lollypop and then just before eating, he comes to the father and says, Papa, just take a bite. Father is overwhelmed because he is expressing his gratitude for all the lollipops what the child is taking. Thank you, I am very grateful to you, and the father will accept it though he does not like lollypop, he is beyond that age. But still he may say, my money, you took from my pocket and brought something which I don't like but you like but you are offering it to me. Because he is expressing that gratitude, father will surely accept it. Similarly, everything belongs to Krishna, but when you offer it with love, He will accept it. How you worship mother Ganga? You take Ganga water, Hey Gange and pour it back. What great job you have done? Taking from Ganga and pouring back to Ganga, but you have tremendously achieved spirituality. In devotion, you have shown to mother Ganges that I am very grateful to you for what all you have done to me.

So whatever we cook, when we offer with love and devotion, Krishna is bound to accept it. Because He sees that these people are grateful for what I am supplying and He will supply immensely. The father will say what lollypop? anything you want I will supply you, don't worry, because you are grateful. This is His expression, not that we eat Chappan Bhog and Krishna you eat a little. Of course that is better than nothing. Prasad means, everything that is

offered. He should have a separate plate, nice plate, the best plate probably and all the items those are cooked should be there, offered and leave for about five minutes. Let Him take and then you take. Add these back to your other items and no doubt we make the whole items purified.

Everything in your home becomes Prasad. This is the concept of Prasad. Everything that is offered to Lord is Prasad. Prasad means mercy of the Lord. Everything that is cooked must be offered. By this Krishna is pleased and not only that, by this one act of offering the food to the Lord, a man's going to the office becomes devotional service. Why you are going to the office? to earn money, why are you earning money? to maintain the family. Why are you maintaining the family? to make them such to take them back to Godhead. So this one act which takes about five minutes of offering the food to the Lord, the head of the household going to earn the money for eight hours a day becomes spiritual activity. The housewife buys the vegetables becomes spiritual activity. The process of cooking for so many hours together becomes spiritual activity and the process of eating becomes spiritual activity because you are eating Prasad. In this way by this one small act of offering food, everything in our house becomes spiritual and the house becomes a temple. Therefore, offering of food is very important. Every thing that is cooked in the house, offer it to the lord and accept it as the mercy of the Lord in the form of Prasad.

Second thing is offering Aarati. Why do we offer aarti? Just like when a guest comes to our home, so we offer dhoop, dipa, flowers etc. As guest comes, you light up the place, you put spray in the house, you put agarvatti. Similarly for the pleasure of the Lord, to have beautiful aroma which lighten up the atmosphere, we put beautiful flowers for the pleasure of the Lord. Then we offer Chamar, different services. There is a booklet where how to establish the Altar, what to offer, what mantras to be chanted, everything is there. Practical details are there. So second thing is offering aarti, Just like guest, you offer Him food, you offer Him aarti.

Next important thing is inviting the family to participate. This is very important. There is a saying; it goes "A family that prays together, stays together". This is a fact. When you invite the family to participate, because Krishna is at the centre of the family, family remains very strong with a bond very deep love. Otherwise the bond is very superficial. When you make Krishna the centre of your home, that home becomes spiritual world. But if you remove Krishna from the centre, then it becomes hellish, why? very simple. Suppose, you go to a crystal clear lake, take one stone and throw it at the centre of the lake, there will be ripples till the end of the lake. You take one hundred stones and throw it in the lake again and again at same place, there will be ripples but no ripple will clash. But if you take two stones, you put one stone here and one stone there. There will be ripples and every ripple will clash with every other ripple. Why? because there are two centre, it is not one centre. So when you have Krishna as the centre of the household, He is the owner of this house and we are all servants. At that time, my way of thinking may be different, your way of thinking may be different, my life style may be different, your life style may be different, my way of eating may be different, your way of eating may be different, my way of dressing may be different, we all have differences but because Krishna is at centre and we are all here to serve Krishna, we will live tighter happily and accept each other. If Krishna is at the centre of the household, they are inspiring each other to serve the Lord.

However if Krishna is not at the centre, then each individual becomes the centre of the household. I want what I want when I want. Everything should go my way. Then there is a clash. I don't like the way you eat, I don't like the way you do, I don't like this way, fight, fight..... for everything. If Krishna is at the centre of the household then you could be living in a small hut and there could be ten people, but still there is enough place for eleventh fellow to walk inside. But if Krishna is not at centre of the household then even if it is a huge palace, it becomes too small for two people. Either you stay or I stay. Both people can not stay together. I cannot look at your face early in

the morning. You go your way, I go my way. Even a palace becomes too small, too congested if Krishna is not at the centre. Therefore in Vedic culture, joint families were living together happily. But today even nuclear families are breaking up. I want what I want when I want and therefore, sixty-three percent of marriages are breaking to divorce within three years in America. That's happening everywhere. Even in India today same thing is happening because Krishna is not at the centre of the household.

When we invite the family to participate, children especially young children, first four years of life are most impressionable years of life. It is like wet cement. What you write on it, permanently it stays. If there is a child who right from the beginning of the birth, coming together, offering beautiful Aarti, offering Bhoga to the Lord, going around Tulsi, offering water to Tulsi, vowing or bending down, offering obeisance to Sadhus, visiting temples, it becomes inbuilt in his personality. Don't think these are ordinary activities, they are very powerful activities. They may seem very ordinary activities, but because they are walking into a Vishnu temple or Krishna temple, every activity is a spiritual activity. It gives deep impression in the heart of the children which they will never forget in their lives and whenever they get another connection, with another Sadhu, immediately all the previous samskaras will come up. Afterwards, twenty-five years of Darwinian education and slaughterhouse education of Western culture, cannot wipe out what the few years of samskara have done in the initial years of the child. Therefore, it is very important that we make our home a temple, offer food and Aarti and invite the family to participate.

Now that is true that we have to make our home a temple but there is a tendency that everything done repeatedly for sometime, becomes mechanical. Just like the nature of water is to flow down, the nature of the material world is, any activity repeatedly done becomes a mechanical activity, just like a tape recorder. Sometimes you don't even know what you are thinking. Sometimes you get up in the morning, brush-up your teeth etc., six to seven thirty, everything is mechanical. Even though we transform our

home into a temple, there is a tendency to offer food, offer worship, offer Aarti, etc. but everything may become mechanical. How to protect ourselves? how to make sure to avoid our activities becoming ordinary materialistic repetitive activities? We are doing the right thing but there is a tendency to become mechanical.

That protection can be done; protection can be given to our activities, by performing Sadhana. What is sadhana? Sadhana means those activities which re-spiritualize our lives. We are not the body, we are the soul. We are part of Krishna but we have come to this material world and engaged in materialistic activities. But these activities re-spiritualize our lives. So right now what I am discussing is the most important activity. Right now, just after reading this paras, going out from this place, if you are not able to establish a temple in your home, if you are not able to start Aarti and offering Bhoga don't worry but what I am telling you now is, if you just do this part, everything else will happen in due course of time. If you have forgotten everything what I have said, don't worry but at least don't this. This is the most important activity which anyone of us can do right now from the time onwards we walk-out of this place and what is that?

The first and foremost thing is Japa or chanting of the Holy name. Japa means chanting of the Holy name. In Kali-yuga, there is no other way, no other way other than the chanting of the holy name, chanting of the holy name, chanting of the holy name. The chanting of the holy name of the Lord is the Yuga-dharma for Kali-yuga. If you are not able to offer worship for some reason right now, don't worry but this one can be begun. What is the mantra we chant? Why this mantra? Mana- strayte iti mantra. Mana means mind and strayte means deliver. This mantra delivers the mind. Now our mind is fixed in material things, bodily conception of life. To pick up from the bodily conception and fix the mind on the lotus feet of the Lord and engage in spiritual activity, that process is called mantra.

There are many, many mantras described in Vedic scriptures. Several mantras but there are hundred and eight Upanishads and one of them is called Kali-santaran Upanishad which is exclusively meant for Kali- yuga. In this Kali-santaran Upanishad, when asked by Lord Brahma as to what is the best process for this age of Kali, it is recommended this Mahamantra. Mahamantra means the combination of all other mantras. So all the mantras in Vedic literature are combined in this one mantra and is called Mahamantra. There are so many mantras but this is called Mahamantra, the great chant of deliverance. If you chant this mantra, actually all other mantras are as good as chanted, just like watering the root of the tree, every part of the tree is nourished. So this mantra is recommended in Kali-santaran Upanishad as:

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

Next question is when to chant? The best time of the day to chant is Braham- muhurta. Braham-muhurta means one and half hour before sunrise to the point of sunrise. Say for example, six thirty is sun-rise. So five AM to six thirty A.M, one and half hour is called Braham-muhurta. Chanting or any spiritual activity done in Braham-muhurta is many, many times more potent than done in any part of the day. But somehow or the other if you are not able to chant in Braham-muhurta , do not worry but sometime or the other do chant preferably on a fix time of the day, whenever it is convenient. Fix time is better so that already you are mentally prepared. Rest is bonus. You can chant by walking etc. But at least one or two rounds shall be done sitting at one place ideally, Braham-muhurta is better. Therefore, we should change our life style. Early to bed, early to rise makes a person healthy wealthy and wise. I don't know about healthy, wealthy but wise hundred percent. So chanting should be ideally done in Braham-muhurta not that get up from bed and start chanting. Ideally get up from bed because when you are slept, you

are in the mode of ignorance because you have slept and snored there. It is mode of ignorance. You should get up; at least if water is available, immediately take bath, then sit down. At least wash your face, become fresh and if possible, in front of the picture of the Lord, sit in a nice clean place and ideally in Lotus posture, Padamasana. If you are not able to do it for any reason, then walk around, does not matter. Most important thing is hear the holy name.

Some people ask, should I see Krishna and then chant? Best is you should hear the name. Close your eyes and hear the name, if you are feeling sleepy then open the eyes and chant. Begin with even one round. I can assure you, if you do it regularly for some time, you will be amazed of the transformation that takes place in your life and in your heart. This is scripture's guarantee, not my guarantee. Of course, I can add my contribution of my own realization. Just by this process, I was able to give up all nonsense and take up the essence. So this is Japa, the most important.

In this way, we come to the end. Thank you very much. Hare Krishna! If we take this message, then we can transform our family, transform our home, transform our heart into a temple and make this home a spiritual world and at the end go back home, back to Godhead. Thank you very much. Hare Krishna!